

BOSTON RECORDER.

PUBLISHED BY NATHANIEL WILLIS, NO. 3, ROGERS'S BUILDINGS, CONGRESS-STREET, BOSTON.

SATURDAY MORNING, DECEMBER 18, 1819.

Price, \$3.00 in 6 months, or \$2.62 in advance.

Missionary Intelligence.

Nineteenth Report of the London Church Missionary Society, delivered May 4, 1819, is the part, published in the Missionary Register, which we received a few days since from London. We this week extract the following interesting Intelligence respecting a mission to the world, where successful efforts are making to rescue some of our fellow-men from the treble bondage of slavery, ignorance and sin.

SIERRA LEONE.

Regent, Schools, and Improvements. The Official Returns of the Population, amounting to 10,014 persons, and the Schools, amounting to 2104 Scholars. The improvements in the Colony the Regent speaks of—

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Court House, before the Governor and the principal persons of the Colony. Both Boys and Girls were found to have made great progress under the National System, which had been introduced in the last year. There were present 301 Boys & 183 Girls: the absentees, from sickness and other causes, were eighty Boys and sixty Girls; making a total of 574. Forty Lads had left School, and thirty-nine entered: twenty Girls had left, and an equal number joined: making a decrease of one since the last Annual Examination. His Excellency closed the Examination by an affectionate Address to the Children, and expressed his satisfaction at the state of the Schools.

An important, and, as the Committee trust, a beneficial change has taken place, on the suggestion of the Governor, in the arrangements at the Christian Institution. Twenty-five of the most promising Boys have been retained, for the purpose of receiving a superior education; and the rest of the Children, both Boys and Girls, have been distributed amongst the Society's Schools in the different Country Towns.

Regent's Town.

The Report gives the following details respecting the Schools:—"The Scholars, both Adults & Children, which were stated in the last Report to amount to 409, were increased, at Midsummer, to 499, and that number is given in the Official Return of January last. This number consisted of 127 Boys and 168 Girls; with 184 Men and Boys, and 80 Women, in Evening Schools.

With a view to qualify them to become Teachers of their countrymen, several of the Communicants receive extra instruction. William Tamba, David Noah, and William Davis, are very diligent, & make good progress."

Of the rapid advance of the people in Civilization the Report thus speaks:—"The improvement in the external condition of the people is very rapid, and demonstrates the energy and happy influence of those principles which begin to prevail among them."

Mr. Johnson writes:—"I have cleared, with the Boys, about twenty acres of land, which are planted with Cassadass, Yams, Coco, Plantains, Bananas, and Coffee. I hope we shall soon be able to support, in good part at least, the Boys and Girls, with our own produce."

The Committee cannot withhold the following honorable testimony, added in the same Report:—"Let it be considered, that not more than three or four years have passed, since the greater number of Mr. Johnson's population were taken out of the holds of Slave Ships: & who can compare their present condition with that from which they were rescued, without seeing manifest cause to exclaim: 'The hand of Heaven is in this!' Who can contrast the simple and sincere Christian Worship which precedes and follows their daily labors, with the groveling and malignant superstitions of their original state, their greegrees, their red-water, their witchcraft, and their devil's houses—without feeling and acknowledging a miracle of good, which the immediate interposition of the Almighty alone could have wrought? And what greater blessing could man or nation desire or enjoy, than to have been made the instruments of conferring such sublime benefits on the most abject of the human race?"

The following particulars of a Negro Missionary Meeting will afford just delight to our Readers:—"The formation of a Missionary Association in aid of the Society was stated in the last Report. Of the sum of £68. 4s. 11d. before mentioned as contributed by the Sierra Leone Auxiliary Society, this Association collected £31. 7s. 1d. The First Anniversary was held on the 7th of December. Beside Mr. Collier and various Missionaries, the Meeting was attended by a great number of the inhabitants of Regent's and Gloucester Towns.

Some remarks of several of the Natives will manifest the blessed influence of that Gospel on themselves which they are anxious to send to others.

The whole of the proceedings on this occasion were highly interesting. The Addresses of the Europeans were well suited to inform and encourage the people. The Committee will quote some of the remarks made by Natives, which cannot be heard without thankfulness.

Mr. Macaulay Wilson, who is son of the old Bullom King, and will probably succeed his Father, now acts in a medical capacity. On being appointed Treasurer of the Association, he expressed his willingness to take on himself the office, as he had himself been greatly blessed by means of the labors of Missionaries. He had, indeed, been favored, from the early age of six years, with the means of grace; having been brought by Mr. Macaulay, then Governor of the Colony, from the Bullom Shore, and in his house accustomed to daily prayer; yet both then, and during his subsequent visit to England (from whence he was driven by sickness, before he had completed his education,) he remained quite ignorant of the nature and meaning of Prayer. After his return he was offered a situation in the Slave Trade which he was prevented from engaging in, by

THE PRINCIPLES WHICH HE HAD LEARNED FROM THE FRIENDS WHO HAD TAKEN HIM TO ENGLAND. He at this time attended the instruction of the Wesleyan Missionaries at Freetown, which was of much benefit to him; but afterward became a backslider, and lived in the practice of sin, till the arrival of Mr. Johnson, who preached a Sermon which pricked him to the heart, and he had been mercifully led to the Saviour of Sinners. He then contrasted the blessings of liberty and education which are enjoyed at Regent's Town, with the slavery, ignorance, and abounding wickedness of his native shore; and expressed his confidence of the success of the Meeting; as where the heart is open, the purse is sure to be opened likewise."

Mr. Wilson was followed by one of the Liberated Negroes:—"I recollect," he said, "how we went on at first coming in and wickedness, and did not know what was told us. But the Lord sent his Missionary, who brought us to pray; which was for our good. When we were sold, we thought we should die; but God had mercy upon us. If we have two, three, or four coppers, we must give them. Suppose a man be blind, and go walk in the fire, we must stop him. Our Country-people are the same—they are ignorant, and know not God: so we must pray for them; and for the Society, that they may send Missionaries to teach them the right way. If we had been left in our own country, we should have been ignorant still; and we did not come by our own strength, but by the will of God, for God led us."

Another Liberated Negro thus followed his Countryman:—"I stand not in my own strength, but come to serve the Living God. When man or woman first converted, they think they find no more trouble. I have trouble—but Jesus is the same yesterday, and to-day, and for ever! Our Country-people are in darkness; but Jesus knows the worst, and is able to save the worst: so all must pay coppers for Missionary. No man can do good by his own strength: and, suppose we give coppers, it is no great thing: it is Jesus who must send Missionary to preach."

A third Native, of the same class, added:—"I have great reason to thank the Lord Jesus Christ for his goodness and mercy, when I think of what sin and misery I was in. My father die—my mother die—and I had nobody to take care of me. Then they sell me: but it pleased God to bring me here. At first I was sick, and like to die; but God had mercy on me, and I thank him for his long-suffering. Then I used to beat the drum, and talk bad, when the moon shone; and do all manner of evil, and did not know what was preached. Afterwards, I hear that Jesus Christ came to die for sinners—I feel it; and it pleases God to enable me to hear it now. But they say a big hole is God, and worship it:—they say we cannot save their souls from hell, yet we can give coppers to send Missionaries, as there is no way to be saved but by Jesus Christ; for except a man be born again, he cannot see the kingdom of God. Stand not still, and say: 'We can do nothing'; but try to pray and send Missionary. Suppose you go to jail, you soon come out again; but if you go to Hell, you never come out."

The Address of a fourth Liberated Native cannot be read without surprise at its strength and cogency:—"I thank God for what he has done for me! When I was sold, at first I thought they would eat me; but I knew not that Jesus Christ had put me in the good way, as he says, 'I will lead the blind by a way that they know not, and by paths which they have not known.' We ought all to consider how few live here now, that came in the same ship with us—hardly half. They are dead; and what place are they gone to? When I first came, I knew nothing, and laughed at prayer; and should have been in Hell, if God had not spared me, and opened my eyes."

"Some people say, 'How do you know that any body go to Hell? Did ever any one die and come back?' We must not trust to that. We do not see every thing. We do not see God; but we see the sun and moon, the trees, and all the other things. Did ever any person see a mountain or a stone make these things?—then we know that God made them."

"Some say, 'Suppose me go to Hell, me soon die there—big fire soon kill me: then me no feel.' But God says: you no die in Hell. Suppose you put stone in the fire, he can't be burnt! No—fire can't burn him—he always live there! God says the wicked have hearts of stone, and fire will not melt them."

"We must believe that Jesus shed his blood for sinners, and pray for our Country-people. If we cannot speak English, we must pray in our country tongue. Jesus can hear, for he knows our thoughts. Suppose we work not for the King, and have but little money, we must give little. When we go to Freetown, suppose we have a few coppers, we want not more—we no want house and plenty things there, because we no live there: so we are strangers in the world, and should trust in the

Lord, and be easy with little, that we may spare some for send Missionary to our Country-people.—suppose we don't believe, we must give an account of every word we hear, and then we shall have nothing to say; but if we belong to Jesus, he waits to take us to Heaven, where there is no sickness, nor sorrow, but we shall sing the song of Moses and the Lamb."

A Collection was made, which amounted to 51. 10s. 8d.

Of the progress of real religion, which has been highly encouraging, Mr. Johnson wrote in October:—"Old and young are hungering and thirsting after righteousness. I have encountered many doubts and fears, on account of the number who seem to be concerned for their souls being so great; but I am more happy now, as a change has evidently taken place in their conduct."

The Report adds:—"In November he stated to the Meeting of Missionaries at Freetown, that the Communicants and Candidates had increased to 111, and many more were anxious to join them. The Church was always well attended; and the people, in general become more moral and industrious, upwards of 500 maintaining themselves, and much land being cleared and cultivated. On Christmas-day, Mr. Johnson baptized 46 adults; and on the next occasion of celebrating the Lord's Supper, he had the happiness of administering the Ordinance to 120 of his Black Brethren and Sisters."

110 Adults were baptized on Easter Sunday, and the Communicants amount to 263. Of a religious feeling awakened among the Young, the following account is given:—"A considerable impression appears to have taken place among the younger part of Mr. Johnson's people. They have been observed retiring into the woods for prayer; and, by moonlight, the mountains have been heard to echo with the Hymns of little groups of them assembled in different places. Mr. Johnson wrote, on this subject, under date of September 6th:—"After Service, I was told by one of my servants, that the School-Boys wished to speak to me. I bade them come in; when one Boy came forward, and said that they had been in the field to pray, but they did not know how; but they had heard that Jesus Christ prayed for them that loved Him: they wished to know if that was so. I then spoke to them on the office of the Lord Jesus Christ as our High Priest, who is not a High Priest which cannot be touched with the feeling of our infirmities, but ever lieth to make intercession for us. They went away with joy."

"A few days afterwards Mr. Johnson overheard a boy praying with his companions, whose words deeply impressed him. Mr. Johnson wrote:—"His whole soul seemed to be engaged. He spoke loud and distinctly. One part of his prayer came with power to my heart:—O Lord Jesus Christ! we been so long on the way to Hell, and we no been know. We been hear your good word so long, and we no been consider.—O learn us how to follow you now!—We live nigh Hell! O Lord Jesus, save us! Take us away from Hell fire! We want you to do it now! this night! our sins too much! O! Lord Jesus, save us!—'I was so affected,' says Mr. Johnson, 'that I could stay no longer. My heart was full.'"

Of the care taken for the establishing of the Christian Natives, it is said:—"Every opportunity is taken of affording adequate instruction and edification to these Converts. A Meeting for Prayer is held every Wednesday Evening; and, on Saturday Evenings, another for conference and prayer with Communicants and Candidates for Baptism. A Meeting is also held on the first Monday in each month, to pray for the success of Missions throughout the world, and in particular for those of the Society. 'The simple and artless accounts,' says Mr. Johnson, 'which the untutored Negroes sometimes give, on these occasions, of the workings of Divine Grace on them, are such as to warm the heart of every one who has tasted that the Lord is gracious.'"

Wilberforce. "Mr. Decker, at first had but four hearers, but they gradually increased to a considerable number. He has a School for Children, in the morning; and for Adults, in the evening. By the Official Return of January, the number appears to be fifty-five. He has meetings for prayer, several times in the week; and on Saturday Evenings, a meeting for religious instruction and edification, which had been attended by about fifty Congo and seventy Cossu people: some of these promise well."

Gloucester. "Every assistance is afforded to the people which their untutored state requires, so far as Mr. During's strength will allow. Family worship is maintained, morning and evening. Two public services are held on Sundays, and the children catechized in the interval. Meetings for Christian conference and edification take place on Saturday and Sunday evenings, which have been attended with much good. By the last Official Returns, it appears that 202 Adults and Children were receiving education."

"On the 2d of January the Schools underwent an examination before the Governor, and other Gentlemen, greatly to his Excellency's satisfaction, who testified his pleasure in an encouraging Address to them. In the account of this Examination printed in the Sierra Leone Gazette, it is said:—"About twenty-six Months past, the Town was a forest. Nearly the whole of its present African Inhabitants have, since that period, been rescued from the holds of Slave Vessels. At the examination, they appeared neatly clad, intelligent, and well behaved. The examination was ended by the singing of a Hymn."

The Report proceeds:—"In December, 1817, five Adults were baptized, and three in the month following. These were the first-fruits among these Negroes. One of them proved insincere; but of the rest he says, 'they are shining lights among a wicked and perverse generation.' The people, when first received from the Slave Ships, are little removed, a few tribes excepted, from the very brutes, in habits and dispositions; and labors among them must be consequently arduous and unrewarded. He writes, however, under date of October 27, 1818:—"The day is dawning, and Satan sees his empire receiving one blow after another. My people begin to feel themselves men. The eager desire for instruction increases every day, as they begin to see its benefits. The place where I keep Divine Worship is far too small, though it holds more than 200 persons. This inconvenience will, however, be very soon remedied, as I have begun the building of a substantial Stone Church, seventy-six feet by forty-two, which when finished will hold above 300."

A Church Missionary Association had been formed among the Negroes; and a gradual improvement was observable among them. In reference to the sickness which had prevailed, and by which they had themselves suffered, Mr. During writes:—"This year has been marked by much suffering from the climate; and particularly by the mercies of the Saviour, in sweetening the bitter water of affliction."

Mr. During sketches the character of a few of his Christian Negroes, which will be contemplated with pleasure. Of one he says:—"He was before of a stubborn and stiff-necked disposition, which ran through all his actions; and was, moreover, very deceitful & indolent: yet it may be justly said of him, that the lion has been turned into a lamb, and his idleness into pious industry."

Of a second he writes:—"Vain, foolish, and proud, in the highest degree, he commonly went by the name of 'Wild Tom'; but since his principles are changed, he is noticed by every individual of the place, as an example of love and seriousness: for seriousness, indeed, of demeanor, he deserves to be styled a shining light."

Of a married couple Mr. During testifies:—"From their long residence in the Colony, they had learned to imitate many moral actions; on account of which, they were both remarkably self-sufficient; but are now happily stripped of that unbecoming garb, and adorn the Gospel of Jesus Christ as man and wife particularly by their retired manner of living."

On Mr. Bull's first arrival in the Colony, he paid a visit to Mr. During. His account of the Saturday-Evening Meeting which he attended, will manifest that it pleases God to grant his blessing to the labors of his servant at this Station, in awakening a sense of spiritual need. "Could our Subscribers have been present, they would have rejoiced that they were Subscribers to so glorious a work. What simplicity of faith did I witness! What humility of soul! What tenderness of conscience!—I will mention an instance or two. The Negroes are accustomed to tell their Minister all that they feel. The first that rose said to Mr. During, 'Sir! this week my heart be sorry too much. I think, every day, that the dirt be better than me.' Yet this is a most exemplary man. Another said, 'Every day my heart tell me every day I be bad man pass every body.' And a Boy, who has been made a good boy by God's grace, came forward to say that he was troubled very much, because, when he was at work, he revenged himself on one of the masons who had thrown his tool away, by doing the same for him. This, he said, his heart told him was not good, and he feared God would be angry with him. Some said that it had been Sunday all the week with them, and God had made their hearts glad. There were present between forty and fifty, of various degrees of Christian knowledge and experience. You have not been deceived about Africa. The Lord is making bare his arm. Ethiopia does now stretch out her hand unto God."

Cape Shilling. This is a Station very recently formed, about forty miles south of Freetown, on the Sherbro River. Mr. Wm. Randle, an Englishman, who had been employed as Master Carpenter at Regent's Town for the last two years, offered his services to the Society as a Schoolmaster. His offer has been accepted, under the best hopes of his becoming a useful laborer. He has been appointed to the Station at Cape Shilling.

MEDITERRANEAN.

From the London Missionary Register.

Proceedings of Rev. W. Jowett, in Egypt.

We shall now lay before our readers the greater part of the Letter which Mr. Jowett addressed to the Malta Bible Society, in which he reports his distribution of the Scriptures during his voyage on the Nile, and his hopes and wishes relative to the Abyssinian Scriptures. The statements of this Letter will be read with great satisfaction.

To the Committee of the Malta Bible Society.

Dear Sirs,—You have been already acquainted with my departure from Cairo for Upper Egypt, furnished with a stock of twenty-two Arabic Bibles, and a Recommended Letter from the Coptic Patriarch, to his Bishops and Clergy.

I was accompanied by Mr. Pearce, who had just at that moment arrived in Cairo, after remaining, as Agent to Mr. Salt, our Consul General, fourteen years in Abyssinia. He was desirous of waiting upon his Master, then in Nubia, with as little delay as possible. I therefore gave him a passage in my Cangia, as far as the First Cataract, which was the limit of my voyage. During part of this time, he was employed in commencing a translation of one of the Gospels into Vernacular Abyssinian; an undertaking subject to the opinion of Mr. Salt, who, I am happy to add, has given it his full approbation.

Mr. Pearce having had occasion to go with an English gentleman to the Second Cataract, and not having as yet returned, I send you, in the mean time, a short account of the distribution of the above-mentioned Bibles, and a view of my present hopes and wishes relative to the translation of the Abyssinian Scriptures.

It is usual, with travellers on the Nile, to perform the voyage upward with as few delays as possible; availing themselves of every wind in their favor, the stream being contrary. I did this, of course; and consequently had nearly reached the end of my voyage, before I parted with a single Bible. It was on my arrival at Esne that I first opened my small but invaluable treasure. This is the last Bishopic, southward, in Egypt. I waited on the Bishop; and, having presented my Letter from the Patriarch, was very kindly received. I gave him a copy of the Arabic Bible, and begged him to recommend the sale of it among his people: the price I fixed was twenty piastres, equal to ten shillings English. It is quite necessary to reduce the price; the people are so poor, and the value of money so great in this country. But I soon found that there was no need of soliciting his recommendation. The people having seen the book, and the pleasure with which their Bishop received his present, came immediately to buy; and I have no doubt that I could have soon disposed of my whole stock. A prudent consideration of the wants of the towns which I meant to visit in my return, rendered it necessary that I should husband my poor resources. Besides the one which I had given, I could only spare three. It was really painful to see the eagerness with which one after another came to my boat, to ask whether I could not let them have one copy more. They came with various reasons or pretences; and were with difficulty persuaded, that the number which I had would only furnish a small supply, at best, to the other churches.

Proceeding further up, and stopping at Edfu, I learnt that this was the last town where Christians were to be met with. I went to their quarters; and found their numbers not to exceed forty, in men, women, and children, and their condition very miserable and poor—poorest of all, however, in this, that none of them could read. It is wonderful, how, in such circumstances, even the profession of Christianity is kept up. These poor people, however, shew their attachment to their religion, by going, some of them, every week to Esne, to attend their church. They set off on the Thursday night, and arrive there in time for Vespers on Saturday evening, returning back on the Monday. What a reproach to many in Christian countries, who live within a few minutes' walk from a place of worship, and yet seldom attend!

As no one here was able to read, the Arabic Bible, which I had previously allotted for them, remained in my Cangia. At Essovan, the last town on the frontier of Egypt, properly so called, (though the Bashaw's power extends into Nubia, as far as the Second Cataract,) though I found persons able to read, yet I met with no Christians. Here, and far higher up in Nubia, are numerous reliques of churches or Convents, and other marks which prove how far Christianity once extended in these countries. It will be the blessed toil of Bible Societies to renew them.

On my return down the Nile, having no particular motive for hastening, and it being settled with Mr. Salt, whom I met at the ISLAND OF PHILOE, that the plan of the Abyssinian Translation should be prosecuted, I staid a week at THEBES, chiefly employed, under the shade of the trees there, in commencing the critical study of the Ethiopic—no insuperable difficulty to those who are acquainted with Arabic, or (the case of very few) with genuine Maltese. On the western bank are the mountains in which are excavated the tombs of the Kings; and, near them, the Memnonium, and various Temples: to allude to which is all that my present subject admits. The labors of the Antiquarian have brought to light the most stupendous collection of curiosities from this spot, that ever perhaps challenged the attention of the learned in Europe. With much respect for their exertions, which will tend, in no small degree, to elucidate the subject of Historical Evidence, so interesting to every student of Scriptural Records, yet I must remem-

ber my own peculiar province, and confine my story to Bible Society facts—often humble in their first appearance, but blessed in their end. Near this spot there are no Christians: a few only are remotely scattered in small villages between Thebes and Esne.

On the opposite side, at Luxor, there is a considerable number; at CARSAE, none. The names of these two villages, also, would awaken in the mind of the traveller, scenes of ancient Egyptian architecture, beyond parallel sublime.

I found it difficult to determine how to dispose of the one Arabic Bible which I had allotted to Luxor. It was not the best plan to give it to the Priest: for the Priests, in these parts, are not the best informed part of the community; and, besides, the book would, in that case, have been shut up in the church. On inquiry, I selected Mollem Jacob as the intended purchaser.

These Mollems are, in fact, a kind of Clerks to Government, in all the principal cities and towns throughout Egypt. They receive the orders of the various Governors, and collect the tribute, &c. from the Copts. Thus consequently they are expert in reading and writing, and know every thing about their countrymen.

I had sent word, two days before, to Mollem Jacob that I should sell him the book: when, therefore, I crossed over to the East side of the river, I called upon him. Besides his own little child, he has two young nephews whom he has adopted, their father being dead. He had announced the book beforehand to these lads. The younger, about twelve years of age, kept him continually in mind, with "Father, the book is not come yet." I heard both these boys read: the younger read me half a chapter very well; and the Priest told me, that, at church, he had chosen a particular seat, where he was used to sit, and read by himself. I think the Bible, therefore, very fitly bestowed.

The next town where I stopped to distribute my store was NEGADE, on the western bank; two-thirds of which consist of Christians, some hundreds in number. I could only afford two Bibles for this place; one for the church, and the other for the Mollem. The Mollem willingly bought his copy; but, with respect to the other, I am grieved to say, some difficulty arose on the part of the principal Priest, who thought himself entitled to it as a present, having heard that I had given one to the Bishop of Esne. I was so much displeased with his manner of speaking to the other Priest and to the people, that I was resolved to resist his claim. At length, after much demur, I urged him out of it, saying, "Would you expect a Priest to give to a Priest?"—upon which he promised me a book for mine; and the affair ended amicably, by our changing presents.

The evening of the same day I arrived at KENNEE, a very considerable town on the Eastern bank; through which those pilgrims to Mecca pass, that do not return to Africa by way of Suez. They cross the Red Sea, by way of Jidda to Cosseir; and then proceed to Kennee, whence they disperse in their different directions. It is a place of considerable traffic, being the thoroughfare of perhaps ten thousand pilgrims a year. The Christians here are pretty numerous; and, comparatively speaking, in good circumstances; but they have neither church nor resident Priest in the town. Some neighboring villages are their resort on Sundays, for religious purposes.

Here I found a very intelligent Copt, Mollem Bothos (Peter.) He was surrounded by many of his nation, very respectable and well behaved men. When he saw my Arabic Bible, he recognised the work; and said, that about two years ago, he had bought a copy of a Jew in Cairo. Instead of twenty piastres, with a promittive very rare in these parts, he wished to give me fifty for it: but this I refused, telling him that the English named only one price. Young men who were about him, began to draw out their money, begging that they might have a copy. On returning to the boat, I sent him two more copies: he sent me word back, that the people snatched them up so quick, that he had not one left for himself, and begged me to spare him another. I was so much gratified by this ready disposition, and had observed in the very countenances of the bystanders so much superior intelligence and good training, that early next morning, I called on him with two more copies; adding as a reason, that, as this town was a great thoroughfare of Mahomedan Pilgrims, it was peculiarly desirable that the Christians should be confirmed in their faith by reading the Scriptures abundantly.

At Girge, I expected to find the Coptic Bishop of that place; but he was residing at Akmin. At Girge, I made acquaintance with the Father of the Latin Convent of the Propaganda, who will be much pleased to receive an Italian Testament, which I shall soon send him. At AKMIN, I called upon the Coptic Bishop, who is a very aged man: he expressed much respect for the English; but asked, whether, in presenting him with an Arabic Bible, I supposed that they were in want of such books. "We have plenty of them," said he; and shewed me, besides their Manuscript Church Books, an Arabic Bible printed at Rome, and a Service Book from the same press. But these books, as I have before hinted, are merely confined to the church; not in consequence of any prohibition to the people, but from custom. The people have not many. The few that I have distributed among them have been like the few large drops of a hasty summer shower upon parched ground.

The tidings of the Plague at Alexandria, Rosetta, and Cairo, had now made me anxious to come down, and find some secure post, before the Franks should shut up their houses.

At ASOUTIE, on the west bank, a little south of Siout, I called upon the next Bishop, and presented him with one of the Bibles. He, like all others, returned me a small present of a Manuscript portion of the Scriptures.

I passed SIOUT in the night. This town, the Capital of Upper Egypt, is a very important Station, and contains four or five thousand Christians; but, as the Plague sometimes shews itself there, and as I was not yet correctly informed what might be the state of Cairo, with real concern I passed on; and, at the next principal town, MANFELOUT, requested the Bishop to accept one of the Bibles, and to forward another in my name to the Bishop of Siout; which he promised to do, preparing the Letter in my presence.

I received, from this Bishop, several points of information relative to their Seminaries at Boosh, a village between Minie and Cairo; and at the Monastery of Mar Antonius, three days and a half journey across the desert to the Red Sea.

I do not detail this information, as I have some inquiries to make, relative to the numbers, age, &c. of the students, upon which I wish to be more accurate: but it will be my endeavor, and I think I shall not be disappointed, to supply, through the medium of the Coptic Patriarch, some copies of the Arabic and Coptic Scriptures to these Institutions of learning. At present, I am residing at the British Consulate, on half quarantine, and cannot venture out.

Proceeding to KANISUS, where an Englishman, Mr. Brine has established a sugar-refining and rum manufactory for the Bashaw, I learnt, with more certainty, the existence of the Plague at Cairo. I sent, therefore, by him an Arabic Bible to the Bishop of Minie; and resolved not to communicate, except in cases of necessity, with any place, till I arrived near Cairo. My five remaining Arabic Bibles he also purchased of me for a hundred piastres, to dispose of them as I should otherwise have done.

Near his establishment is one village, MELAWE, almost entirely Christian; and this is the case in several places. He has also in his employment upwards of twenty Franks, chiefly Italians. He, therefore, gratefully accepted my offer of some Italian Testaments, which in a day or two I shall forward. He remarked, with much truth, in the hearing of several of them, that it was highly desirable for a Christian to know what his religion consisted in; and that reading this book would be a much better way of passing the evening, than drinking and disputing, or worse.

What a train of reflections does that remark kindle in the breast of a Christian traveller! True, there are not wanting temptations and tempters to sin in every nation; but a foreigner, in a strange land, misses many of those resources to which, in his own country, he might fly from temptation and danger: he has entered a more hostile quarter, with few arms or none; and his retreat is nearly cut off. If young and inexperienced, in particular, sin seems to mark him for her prey. Will not the friends of Bible Societies feel tenderly for such men? I may be pardoned this brief digression, when I conclude it with those most suitable words of the Psalmist—*Wherewithal shall a young man cleanse his way? By taking heed thereto, according to thy word.*

I have only to add to this account of the twenty-two Arabic Bibles for Upper Egypt, which with what I sold in Cairo will amount to fifty-five, that one of the first questions asked me on my return here was, whether I had any more to dispose of. I find, by recent arrivals from Alexandria and from England, that I may reckon upon having fifty more.

With respect to the translation of some portion of the Gospels into Vernacular Abyssinian, if it be an important work, the present opportunity of executing it is truly providential; for, ardently as I have long desired the thing, I could not, on my departure from Malta last December, have possibly expected that the means would have so naturally and so immediately flowed into my hands. Should my desire be accomplished, I shall often remember that expression of the Patriarch Joseph upon which I have continually meditated, when anxious about my duty in Egypt—*It is not in me; God shall send Pharaoh an answer of peace.*

My present plan is, immediately on Mr. Pearce's return, to have him translate at least St. Mark's Gospel, five chapters and a half of which, he has already finished. I am, in the mean time, analyzing every word by the help of those invaluable works, Ludolf's Ethiopic and Amharic Grammars and Lexicons.

The Universities of Great Britain are beginning to feel an unwonted interest in the cause of Christian Missions; and the Literary Society of Bombay, which has recently pledged itself by the publication, for the first time, of its transactions, will not be slack, in carrying forward whatever is once, though with many imperfections, begun in behalf of Eastern Africa.

Under the influence of these considerations, I think that you will encourage me to proceed; and that our friends in London will heartily concur in the same feeling.

Mr. Pearce has, during his residence in Abyssinia, distributed various copies of the Ethiopic Psalter, printed by the British and Foreign Bible Society. The information on this point, contained in his Letters and Journals, Mr. Salt will soon give me to be forwarded to England.

You will, ere long, have the pleasure of hearing good news from our Consul at Alexandria, Mr. Lee. I know not whether they have as yet formed themselves into a Corresponding Committee; but their contributions to our Society are very liberal. All the Consuls subscribe, and so do the principal merchants. It was cheering in-

telligence to me, on my return from Upper Egypt.

Having heard that probably Dr. Pinkerton will touch at Malta, in his way to the Levant, I send some Letters of Introduction for him; some to Malta, and some to Smyrna. His plan is, no doubt, fixed. I wish it may be to visit the Ionian Islands, Greece, Asia Minor, and Constantinople; to all which places his connection with Russia opens the way admirably. If Egypt and Syria be his line, then I shall have his company here, which will be a great joy to me.

It will give me much pleasure, too, to find myself once more present at the Malta Committee, and to hold the pen again in your service, should Providence grant me that favour. But we must be ready to resign ourselves to the uncertainties of our lot. We must remember how we lamented the end of Burckhardt, to whom only a short career of ardent and youthful zeal was granted. One comfort is, that, however individuals may stand or fall, the work in which we are engaged is of God, and therefore cannot come to nought. Let us encourage ourselves with that thought; and endeavour to exercise humble hope and a hearty devotedness to the glory of our Lord and Master. Thus guided in our motives, and established in our spirits, while we have time, let us do good unto all men. With many kind remembrances, I remain, Yours, &c. WM. JOWETT.

Communicated for the Recorder.

ADDRESS

Of the Boston Society for the Moral and Religious Instruction of the Poor.

TO THE INHABITANTS OF THE TOWN.

In soliciting the patronage of the public for any benevolent association, it is, doubtless, in the first place, necessary to show, that its object is good and important; next, that the attainment of it may reasonably be expected, and lastly, that the proposed means may be regarded as appropriate and just. Without some satisfaction on these points, the judicious will withhold support; and if deprived of the support of the judiciously benevolent, the efforts made by any such association will probably be feeble or ephemeral.

It is known that the object of the Society, whose name appears at the head of this article, is "moral and religious instruction." Other powers are called into action—other societies exist, for the relief of corporal suffering, and the supply of corporal wants—ours refers to spiritual necessities.

And can it be deemed requisite in a Christian community to institute a comparison between these objects? If it be—will not justice compel us to assert, that, however necessary to multitudes relief in temporal concerns may be, yet the relief of their spiritual necessities should be regarded as much more important, as the soul in duration and value exceeds the body? This ought ye to have done, nor yet to leave the other undone.

In fact, the chief argument we have to bring in our favor rests on the worth, the incalculable worth of the human soul. And each individual of our race, however abandoned by his fellow creatures, however debased by idleness, sensual excess, or squalid poverty, has such a soul—of more worth than innumerable material worlds. THIS ALONE should be sufficient to interest us, since for such souls He, in whom dwelleth all the fulness of the Godhead bodily, condescended to die.

No question then can be had respecting the goodness and importance of the object, which this Society places in its view. It is indeed, to advance the interests of the poor in this world; but specially, with the blessing of God, to secure their eternal happiness in the next.

That a reform and improvement in the condition of the destitute poor, in both these respects is PRACTICABLE, may be variously proved.

The kingdom of God is a kingdom of means. By the use of means, under His guidance and blessing, all the benefits now enjoyed by ourselves through the gospel have been conferred. The knowledge of revelation has been propagated by human efforts. Holy men, moved with love to the Saviour, and compassion for perishing souls, have preached glad tidings to Gentile nations, and exhibited the benevolence of the Christian system in gathering and establishing churches, educating youth, pitying and relieving the poor, and pointing out to them the way of life.

The history of the Church shows that such efforts have been blessed, and their fruits realized. Let but one instance suffice. Among the very Hottentots in Africa, Christian benevolence has established Missionary Societies! Yes, having obtained and secured blessings for themselves, these once wretched heathens, living without God and without hope, and filthy to a proverb, associate to give their own newly acquired comforts and privileges to those, whose state is what theirs was but lately.

Further; if the gospel be heard with attention and received with love, its fruits are not only a preparation for heaven, but for usefulness, and happiness, on earth. Profitable in all respects does he become, who learns to maintain good works for necessary uses, to honor all men, and love the brotherhood, and whatsoever things are lovely, pure, honest, and of good report to think on and practice. He is lifted out of the mire of self-degradation; he bids farewell to the ways of vice; he takes a new stand in society; his views are elevated and enlarged, and his heart is cheered. If poor, he is industrious—from principle. If successful in his labors, he is beneficent. If not, he does not repine—and learns in whatever state he is, therewith to be content—because his Lord has said, *I will never leave thee nor forsake thee.*

Religion, then, not only bath the present of the life to come, but is profitable in that, which now is. Wherever it is imparted, it diffuses blessings, and improves the human condition. It makes better husbands and wives, better parents, better children, better masters, and better servants. Establishing good morals, purifying the heart, it is the grand means of obtaining and securing blessings here and hereafter.

This Society proposes to continue its efforts in THREE WAYS principally; by the Bath Schools; by offering the gospel in stated assemblies; and by domestic visits. Of schools for religious instruction, the Lord's day, and of their advantages, too much cannot well be said. They are the axe to the root of the tree. They are the young, who would otherwise be neglected, not merely to an acquaintance with letters—an acquaintance which may be definitely improved—but to an acquaintance with God, with Christ, with their own hearts. They may lay the foundation, under the Divine blessing, of all that is respectable in life, safe and happy death, and glorious in eternity.

By our offering the gospel in stated meetings, room is gratuitously provided for the poor, and for strangers. Several are maintained at home, because their poverty and pride cannot bear exposure to the meetings of this Society are held in a large and well dressed assembly, while a respectable appearance is desirable, the want of it occasions no conclusion. The Seamen's meeting is held on one of the wharves; it admits only sailors. No sailor need absent himself because poverty forbids his appearing with the customary clothing of the prosperous on such occasions. He is taught that a benevolent exterior, and even tattered garments, rate not to his disadvantage there, but possess that broken and contrite heart, which God will not despise. To the meetings West Boston similar remarks will apply with the exception, that there both we meet to worship their common Father, Lord. The rest of the Society's meetings are held in private houses.

As respects domestic visits—how much of the poor, and even of the sick, might be left, and are, indeed, as we know, actually left to suffer the deplorable want of the all-important instructions and consolations of religion! Our religious societies—we must repeat, for the reason has often before been adduced—are voluntary associations. Hence those, who please, may exclude themselves. Ministers feel they have discharged their duty to their flocks, when such as are known to associate together under their care, have received their spiritual aid. Who then shall go into the houses, to the wretched, and the highways, and call the poor? The stated minister of a large congregation has no time to spare from his numerous duties toward his own flock. Our missionaries have this duty assigned them. The neglected interstices between the different religious associations it is their duty to investigate. Avoiding all interference with the parochial charges of any church, are literally to preach the gospel to the poor, and to search out the poor, to whom they may make it known. They are to visit the sick, who do not and cannot claim the kind and tender assidues of the Minister of the town. They are, in fact, to penetrate the recesses, which have thus far excluded the light and comfort communicated by the religion of our fathers, and possible, snatch from ruin those, who are advancing in the broad, and ever descending road to the shades of woe.

But schools, and religious meetings, the command of time and talents to conduct them, and to extend to the neglected poor the instructions and consolations of religion, are attended with expense. By whom is this to be borne? Surely by the poor, who receive the benefit. Their contributions, indeed, are refused—but are altogether voluntary, of necessity small. Our Society has funds, but the zeal and ability of its members, and the charity of such as aid them, their zeal and ability are indeed pointed to the objects, for which they are created—but they need your help.

Respected Inhabitants of Boston,

The preceding address relates to the subject, which, however it might not seem to gain attention from strangers, to fellow-countrymen, ought surely to excite a deep interest among ourselves. A favoured town has been peculiarly distinguished from its commencement. She then embosomed those, who live but to the community, and be neglected and despised; or will you make it an honorable privilege to dwell within the circle of your bounds? Every public object is presented to you meets, from your patronage, the benevolence, a bounty untired. A catalogue of charities, which have received your pecuniary aid, is long, and so honorable to your kind and social feelings, while at the same time it indicates the prior degree in which a sovereign power has dispensed to you those temporal favours, which render men stewards of the community, and have provided liberally for your own and your children's temporal and religious benefit, and your schools are a testimony as well of your virtue, patriotic feeling, and sense of parental care and humane sentiments. But shall the spiritual necessities of our own poor neighbours plead in vain? Shall children in your streets grow up without the light of the gospel? Shall the whole population enjoying the influence of which alone communities thrive? By the affluent and to be suggested, if moral and religious instruction of the poor is the cheapest, the best, and the most effectual preventative of crimes.

unsafe are the comforts of society; to ascertain the possession of wealth; exposed to violence to such instruction economy points to such instruction alleviation of many public burdens substitute for gaols and houses of correction—the best guard against an overstocked almshouse or hospital well ascertained, that intemperance, the peculiar sin of idleness, imbecility and disease, than any other. How much less, then, the expense of educating and instructing the poor than the preparation and maintenance of the multifarious remedies, reformatory or punishments, rendered necessary by the wickedness of men? How much to teach the neglected part of society that religion, which produces good, than to abandon them to the temptations of cupidity and unfaithfulness upon ocean, or dishonesty and every crime on the land?

My application prove so successful, the blessing of many ready to perish may be proved, and prove a source of sweet joy here, and of joy and praise in a better world.

JOSIAH SALISBURY, Pres.
SERRA E. DWIGHT, V. Pres.
W. JENKS, Sec'y.

THE RECORDER.

STON, SATURDAY, DEC. 13, 1819.

had occasion last week to animadvert upon the deficiency of stoves in country meetings, or of some means to render them comfortable during the inclement season of winter. I thought it too important to be dismissed with a remark. Many weighty considerations present themselves to our minds, as deserving the attention of all those congregations, who have been contented to freeze in church, because their fathers did.

When persons are prevented from attending worship for months together, for no other reason than the exposure of their health and lives to a spell-house. It is not safe for those who are unable to sit one or two hours in such a manner, they expose themselves to incurable disorders. Perhaps they may be oppressed with some imaginary fears, but to us there is no doubt of real danger in such a neglect that death has sometimes been the result of such exposures.

Persons who live remote from the place of worship, and feel no special interest in it, are surrounded by sloth from leaving a comfortable home, when they recollect that after walking two, three or four miles, they are severely from the inclemency of the weather to an unwarm meeting-house. The day of the day are wholly lost to them; they only, but perhaps of many such Sabbathers. They lose also their respectability; they learn to think that they are small, and enjoy themselves as well, during the week, while they stay at home on the Sabbath, when they assemble at church.

When they respect the ministry; & seeing that but rarely, when discharging his pastoral duties, they lose their affection for him, they have his influence over them. Thus does the minister, and many entire families are enabled to regard the most sacred things with reverence.

When who do attend notwithstanding all inconveniences, are very little benefited. While the frame is shivering with cold, the mind is without extraordinary influences, be in a state to receive and improve instruction. There a Christian may have fervor of devotion; but the majority of the congregation are all the while turning over the question, "When will the prayer be over?" "When will the sermon be done?" "When will the Lord come?" And in this state of mind, and not say no good impressions are made.

Annual services must be greatly curtailed, and the institution of preaching must be easier for him, to divide one sermon, than to write and deliver two. Is it better for his people? A cold sermon may save him labor, but will this expedient warm his heart and satisfy his people? Besides, let him preach but 10 or 12 sermons, and one word for it, his congregation will say, "Our minister does not give us any money!" and he is soon dismissed, taunted with the charge of being a poor man, and driven him to the necessity of leaving the course they are so forward to pursue.

Schools might be continued during the winter, and the children of a parish might be improved in the knowledge of God, and the principles of religion, and many acquisitions would be made. A precious opportunity is lost to them, when they are suspended by the approach of winter from the house of God, and of the services of the sanctuary, which would be useful to them in riper years. These hints will show our readers that it is not improperly considered as a convenience, but of duty. If the gospel be a principal means of instruction, should not that means be as carefully attended to at one season of the year as at another? Should any lawful hindrance be allowed to operate to bring men within the influence of the word? Why should any parsonage have it in their power to say, "I cannot preach in the house of God, that I cannot assemble there?" and

why as Christians, are we not bound to remove this as every other hindrance to the success of the gospel?

Where the glory of God, the interests of society, and the salvation of men are concerned, the trifling expense of warming churches, cannot be mentioned as an objection.

Nor are the inconveniences of stoves in places of worship to be estimated by their inconveniences in confined rooms. The same ill effect do no attend them, as a thousand experiments have proved. Indeed, we are not aware of a single solid objection against them. On the other hand, there are so many solid arguments in favor of them, that we should rejoice to know every congregation in New England to be enjoying them.

Domestic Missionary Society.

Extract of a letter from a Clergyman at F. to the Editor of the Boston Recorder, dated Nov. 29, 1819:—"I am here, in the employ of 'The Domestic Missionary Society of Massachusetts'; and never, Sir, never till I came into this region, had I an idea of such deplorable moral wastes & desolations in this old and highly favored Commonwealth—this land of our fathers' sepulchres. A few pious and sensible Christians are here found, who appear to hunger and thirst for the bread and water of life, to sigh and cry over the desolations of Zion, and to pray for the rebuilding of her broken walls. They receive with gratitude and joy a minister of Jesus Christ; they are ready and willing to do all in their power, to procure and support one; but, they are few and feeble. Some others will attend public worship with decency, and talk of the importance of having a minister settled among them;—and that is all they do; while multitudes appear indifferent and stupid with respect to every thing serious and divine. If these waste places are ever built up, I am convinced it must be through the instrumentality of Christian liberality and exertion. And will not Christians who enjoy a stated ministry believe, feel, and act in behalf of these their destitute brethren, bone of their bone, and flesh of their flesh? Will they not cheerfully do something to build up these broken walls of Jerusalem, and save multitudes of their fellow sinners from ignorance, stupidity, & everlasting destruction?"

We sincerely hope that to the concluding interrogatories of this letter, many of our readers will respond a strong affirmative. Much ought to be done; and when the Christian public is persuaded of its duty, much will be done. We have so lately insisted on this subject at some length, that we shall add but little at present. Having been eye-witnesses ourselves of the desolations mentioned in this letter, and knowing the correctness of the facts stated by our correspondent, we feel it our duty to add our earnest solicitations to his, that Christians will bear these waste places on their hearts before the throne of God continually, and remember them among the various objects of that charity which is now seeking the moral renovation of the world, and which will finally secure the benediction of the Judge, "Well done, good & faithful servant!"

N. B. The Rev. J. Codman, Dorchester, is the receiver of monies contributed to the Domestic Missionary Society, in the Counties of Norfolk and Suffolk; by him they will be immediately transmitted to the Hon. Josiah Dwight, Treasurer of the Society, Northampton.

Abstract of the Report of the Directors of the Sabbath School in Northampton.

The school has been in operation three years, and during the last year, has been peculiarly flourishing. The central part of the town was divided into eleven districts, for each of which a visitor was appointed, whose business was to call on every family in his district, and lay before it the leading objects of the institution, soliciting also active and hearty co-operation; they then returned to the Secretary, the names, ages, and places of residence of those persons, who were disposed to attend the school.

The Directors afterward arranged the school into classes, and selected a suitable number of regular and supernumerary teachers. The classes were seventy-seven in number, each having its teacher. The number of scholars was five hundred and eighty-five, of various ages, from 4 to 30 years and upwards. Among these, however, are included about thirty, who, living in remote parts of the town, were instructed during the intermission of divine service, instead of being instructed after the close of the afternoon service, and about thirty more who attended the school at the factory.

"During the season, each teacher has kept a class paper, containing the names and ages of his pupils, and entered upon it, from Sabbath to Sabbath, according to one uniform system prescribed by the Superintendent, the different credit marks, to which they were entitled; so that from a mere inspection of these papers, upon their being recently returned to the Directors, they were enabled in a good degree to learn the proficiency and conduct of every individual in the school; and by advertising for a moment to the book of the Secretary, who took each Sabbath a memorandum of the absentees, and to whom the visiting committees returned every fortnight the reasons of them, they were enabled also to ascertain at once, with what constancy the same scholars had attended, and in what cases, when absent they were necessarily detained at home."

Three hundred and thirty premiums were awarded for proficiency and attendance—one hundred and eighty-two for attendance merely. It is the object of the Directors, however, to stimulate the scholars rather by the prospect of moral and religious improvement, than by rewards. The Teachers met regularly for mutual instruction and encouragement, on the first Wednesday of each month. These meetings were interesting and useful. The inhabitants of the town nobly aided the efforts of the Directors, by their cheerful co-operation and liberal support. The visitors were perseveringly active and faithful.

One circumstance, we remark with peculiar pleasure. Fifteen or twenty classes were formed of youth, who had passed the age when it is usual to quit the common schools. Rising superior to the ridicule of their more thoughtless associates, and despising the too common notion that a smattering of knowledge makes a man, and thorough knowledge a fool, they not only joined their classes from Sabbath to Sabbath, but deliberate-

ly resolved to make every thing bend to the improvement of their minds and hearts while in school. We know not a more pitiful subterfuge for ignorance than that adopted by many of our youth between the ages of 16 and 25. "We are too old to learn like children." It is indeed a shallow minded notion which we cannot regard but with pity, and has its origin in a spirit of pride, that the Indians of the West would blush at. Cato commenced the study of the Greek language at 80 years of age, and the philosopher did not even dream that the young lady of the nineteenth century would pronounce him a fool for wishing to explore the mines of science, and derive delights of the highest order to his mind, when his body was crumbling to dust! We subjoin those of the concluding remarks in the Report, which are addressed to the pupils.

"The pupils of the school ought never to forget the highly important objects, which their teachers, in the instructions they have bestowed, have uniformly desired to keep in view. With a spirit of Christian love, they have endeavored to bring you to a knowledge, and to a conviction of the importance of scriptural truth. Forget not, we entreat you, their kindness;—grieve them not by a disregard of their counsels. They will see you from week to week, and will rejoice to witness hereafter, something of those correct sentiments and that habitually good behavior, which in gratitude to them, as well as in discharge of your duty to God, you are bound in future life to exhibit. Why, think you, have they gratuitously labored to do you good? Why have they, month after month, patiently listened to the recital of the lessons you had learned? Why, when some of you perhaps were trifling, and regardless alike of your teacher and the sanctity of the Sabbath, why have they spoken to you, with affectionate earnestness, of the uncertainty of life, and of that final judgment, where we must all, willingly or unwillingly, be present? Can you have mistaken their object? Can you cease to thank them for their kindness. Can you ever forget their impressive exhortations, their gentle reproofs, their patient, persevering endeavors to make you virtuous, exemplary, and thus in the end perpetually and unspeakably blessed? We commend you to God—to the protection and guidance of the Good Shepherd, entreating that you all may be numbered among the lambs of his flock."

Congregational Meeting-House, Essex-St. Boston.

On Wednesday last the above place was dedicated to the worship of God. The services commenced with the Anthem, "Lift up your heads, O ye gates," &c. Introductory Prayer and suitable portion of Scripture from I. Kings viii. chapter, by Rev. Mr. CONNAR. 132 Psalm Dr. Watts, "Arise O King of grace arise," &c. Dedicating Prayer by Dr. MONROE. Anthem, "We are glad," &c. Sermon by the Rev. Mr. SARGENT, pastor of the Church, from Ezekiel xliii. 12. "This is the law of the house; upon the top of the mountain, the whole limit thereof round about shall be most holy. Behold, this is the law of the house." After an introduction suited to the occasion, the preacher considered, "This house and the church established therein as instituted expressly for the promotion and maintenance of Holy Doctrine—Holy Ordinances—Holy Discipline." Concluding Prayer by Rev. Mr. DWIGHT. Chorus "The Great Jehovah," &c. The whole service was interesting & impressive. The singing was highly characteristic of the taste of the performers.

The House has been built from the corner stone, within six months. Its dimensions are 92 feet including the tower, by 73. It is a neat well finished place, and the economy with which a large & sightly house has been completed does credit to all the parties concerned in the building. There is a Vestry (or chapel) which occupies the space of the tower 37 feet by 20 with 3 galleries capable of seating 250 people. The inscription on the front is "Congregational Church Instituted, and this House erected and dedicated to the worship of JEHOVAH, FATHER, SON, & SPIRIT, 1819."

The services on the Lord's day will be conducted at the times usual in other places, with an Evening Lecture at half past six o'clock. A Lecture also on Wednesday Evening. The Pews are to be sold on the First Monday in the new year: till which time the Church and Congregation will sit promiscuously any where in the house as may suit their convenience and taste.

* We understand the Sermon is to be printed.

Lectures in Park-Street.—We are happy to learn, that the stated Lectures in Park-Street Church, on Sabbath Evenings, have recommenced, and that they are to be supported by the most scientific and solid Divines of this region, whose greatest efforts will be to enlighten the mind, reform the heart, and firmly unite real Christians in sentiment, in effort, and in brotherly love.

Dedication.—The New Meeting-House recently erected in the Rev. Mr. WEEK'S Society in Abington, will be dedicated on Wednesday, the 22d instant. The exercises will commence at 1 o'clock P. M.

ORDINATION.—On Wednesday, last week, Rev. LUTHER F. DIMMICK was ordained over the North Church and Society in Newburyport, late Dr. Spring's. Introductory Prayer by the Rev. Mr. Miltimore, of Belleville; Sermon by Rev. Professor Stuart, of the Theological Institution at Andover, from 2 Cor. ii. 15, 16; Ordaining Prayer by Rev. Dr. Worcester, of Salem; Charge (truly original and excellent) by Rev. Dr. Parish, of Byfield; the Fellowship of the churches was affectionately expressed by Rev. Mr. Blatchford of Salem; concluding Prayer by Rev. Mr. Emerson of Salem. The whole of the exercises were impressive, solemn, and appropriate; the various themes, in their matter and manner, were marked with intelligence, piety, and eloquence. The audience though very numerous, were attentive and decorous.

It may not be improper to note a coincident circumstance in the history of this Church and Society.—Each of the three Pastors who have been settled since it was gathered, have been called and settled by an unanimous vote of both the Church and Society. After its separation from the mother Church, (which was amicably done in 1767) then under the pastoral care of Rev. Mr. Lowell, Mr. Marsh, the first Pastor, was ordained Oct. 19, 1768, and died Dec. 3, 1773. Rev. Dr. Spring was ordained Aug. 6, 1777, and died March 4, 1819. Rev. Mr. Dimmick ordained Dec. 8, 1819.—Centinel.

On Wednesday, last week, was ordained at Mount Vernon, N. H. Rev. ERENEZER CHEREVER, as Pastor of the Congregational Church and Society in that place.

ASTRONOMICAL LECTURES.

The Rev. Mr. Emerson's Astronomical Lectures have commenced, at Boylston Hall. Perhaps no study is more pleasing or sublime, than that of the heavenly bodies, or more calculated to awaken sentiments of adoration to the Most High for the display of his wonderful works. It is a science that should be familiar to every one; and we hope the opportunity, that now presents itself, of becoming acquainted with the subject through the instrumentality of these Lectures, will not be neglected.

Mobile.—A letter of Nov. 12, says, that the sickness has abated. The population of Mobile last spring, did not exceed 1000 souls, of whom it was supposed 500 have died within four months past.

Interesting Intelligence on the 1st and 2d pages.

REVIVALS OF RELIGION.

A correspondent in Smyrna, N. Y. states, that "a great and glorious work of grace has recently commenced in that place and Sherburn. About 100 have been added to the Congregational Church in Utica, the fruits of the late revival in that place."

We add the following postscript of a letter from a friend.—"Our God is doing great things in Cooperstown. The work is quite extensive; 58 now stand propounded for admission to the Presbyterian Church the 2d Sabbath of this month."

Intel. Benevolence.—By the last will and testament of the late Mary-Ann Noyes, of Lyme, Widow of the late Dr. John Noyes, the Education Society in Yale College, received an addition to their funds of One Thousand Dollars, in Bank Stock. Also, among other donations to a large amount, she left \$100 to the First Church in Lyme.

STONEHAM MURDER.

Thomas H. Daniels, recently arrested on a charge of murder and robbery, committed suicide on Sunday last, in the Middlesex jail. The means he used to effect his purpose so completely were uncommon. He contrived to cut off about four inches of the walnut handle of a pail, to this he fastened one end of his handkerchief, and then passed the stick through an interstice between two large stones, which form a part of the roof of his cell, and so placed it on the upper part of the stones as to make a cross beam for his purpose. He must then have made the noose part of the handkerchief fast round his neck, and then have fastened his hands behind him; and all this while standing on the head of a keg, which, when he kicked it away, left his body suspended about 6 inches from the floor. When found at the usual dinner time of the prisoners, he was stiff & cold.

After the examination before Messrs. Justices Abbott and Bartlett, on Thursday evening, when his guilt was apparent to all the audience, he appeared to be suitably affected with his situation and told Mr. Train, jailer, that he had a novel which was now of no use to him, that he wished to present to the jailer's daughter, and requested to have the use of a Bible in its stead. He was immediately furnished with one, and seemed so intent in searching its sacred contents, as to remove all suspicion of any intended violence on himself. He marked with his nails the following passages of the Bible, viz. Job, xxi. 23; Job, xxix. 2, 3, 4; Ecclesiastes, i. 17, 18; the whole of the second chapter; chap. v. 15, 16, 17; vi. 1 and ix. the head of the chapter. "There is a necessity of death unto men," and the 8, 9, 10, 12 and 15th verses. On Sunday he asked the jailer to send him a razor to shave himself; but Mr. Train sent him a barber; and while he was shaving Daniels, the latter said, smiling, "I suppose the reason a razor was not sent to me, was, that he feared I should destroy myself with it.—But if I had any such intention, I should not wait for a razor, as there are many other ways of doing it."

It is added, that about 12 o'clock on Sunday, Daniels called to a prisoner in an adjoining room with whom he had got acquainted, and exclaimed:—"Good bye, I am going to take a tramp to see old Pluto. You haven't courage." It is probable that he swung himself off immediately after this exclamation, and that he had been hanging nearly two hours, when found.

The following note was found in his cell, written with charcoal on a sheet of letter paper:—"Mr. Simmons must see my body buried." He has directions for money of mine. I die innocent of this crime, though I am well acquainted with these that did it. Adieu this world. I forgive all."

The verdict of the jury of inquest we understand was *fel de se*, and that the body has been given to the Surgeons for dissection. Notwithstanding the denial of his participation in the Stoneham murder, a chain of circumstances makes his guilt unquestionable.

* It is understood that Wm. Simmons, Esq. had been engaged as counsel for Daniels, and had received a retaining fee. It is to this circumstance, no doubt that Daniels alludes above, and having no further occasion for his services, probably thought it equitable he should appropriate a part of the fee to pay funeral charges.

CONGRESS OF THE U. S.

Monday, Dec. 6.—Quorums having assembled, the two Houses were organized as usual.

Tuesday, Dec. 7.—The President's Message was communicated—for which see last page. [See SENATE—Wednesday, Dec. 8.]

Mr. MELLE presented the memorial of the People of the District of Maine, praying to be admitted into the Union on an equal footing with the original States, together with a copy of the Constitution which they have formed for their government; and the same was referred to the Committee to whom had been referred the Constitution of the State of Alabama, and ordered to be printed.

A bill declaring the admission of the State of Alabama into the Union, was read thrice & passed. Mr. MELLE gave notice, of the introduction of a bill for establishing a Circuit Court in Maine.

The Rev. REXEUS POST was appointed Chaplain of the Senate.

HOUSE—Wednesday, Dec. 8.

Mr. HOLMES, of Mass. presented a memorial from the People of Maine, praying to be admitted into the Union on an equal footing with the original States, together with a copy of the Constitution formed for the State,—which was referred to a Committee of five members, and ordered to be printed.

Mr. SCOTT, of Missouri, presented the memorial of the Legislature of the Territory of Missouri, praying to be authorized to form a Constitution of State government, & to be admitted into the Union on an equal footing with the original States; which are also referred to a select Committee.

Mr. STROUD, of New-York, gave notice, that he would ask leave to-morrow, to introduce a bill to prohibit the further extension of Slavery in the territories of the United States.

PRESIDENT'S MESSAGE.

On motion of Mr. TAYLOR, 1. Resolved, That so much of the Message of the President of the United States as relates to the subject of carrying into effect the late Treaty between the United States and Spain; the condition of the independent governments of South America; the admission into our ports of foreign ships of war and privateers, & all other subjects of foreign affairs, be referred to a select Committee.

2. That so much of the Message as relates to fortifications and other military subjects, be referred to a select Committee.

3. That so much as relates to the navy, naval depots, and the protection of our commerce on the ocean, be referred to a select Committee.

4. That so much of the Message as relates to manufactures and to our commercial intercourse with British colonial ports, be referred to the Committee of Commerce and Manufactures.

5. That so much of the Message as relates to the suppression of the slave trade, be referred to a select Committee.

6. That so much of the Message as relates to the subject of revenue, be referred to the Committee of Ways and Means.

These were agreed to. Mr. TAYLOR again rose, and remarked, that he held in his hand other resolutions on the subject of great national concerns; and moved the following resolves:—

1. Resolved, That the subject of organizing and disciplining the Militia, be referred to a select Committee.

2. That the subject of improving the Indian tribes, in the arts of civilized life, be referred to a select Committee.

3. That the subject of Roads and Canals be referred to a select Committee.

4. That the subject of the Public Buildings be referred to a select Committee.

5. That the subject of Revolutionary Pensions be referred to a select Committee.

6. That the said select Committees have leave to report by bill or otherwise.

The question was taken on these resolutions, without debate, and decided in the affirmative, without opposition.

A proposition so to amend the Rules and Orders of the House as to appoint two Committees, one of Commerce, and another of Manufactures, instead of the Committee of Commerce and Manufactures, occasioned a short debate, in which it was urged for the reparation, that the Manufactures of the country had become of importance; that they were not necessarily connected with Commerce, but that frequently their interests were at variance. A division ensued, when the numbers were—For the amendment 88—against 160.

The Rev. Mr. ALLISON, after two trials, was chosen Chaplain of the House.

State of Alabama.—A resolution from the Senate declaring the admission of the State of Alabama into the Union, passed without a division, and was returned to the Senate.—[The Senators from this State have been attending in Washington from the beginning of the session, and will be admitted to their seats when the above resolution has received the President's signature.]

Thursday, Dec. 9.

Numerous private and other petitions were presented and referred. One from Philadelphia, praying for additional encouragement to Manufactures, and another from the New-York Institution for the Deaf and Dumb, praying for a grant of Land for its encouragement.

Mr. SCOTT presented a bill to authorize the people of Missouri Territory to form a Constitution, on an equal footing with the original States. Read twice, and referred to a Com. of the whole.

A Committee was ordered to report a bill providing for taking the fourth Census of the U. S.

Committees were instructed to report on the expediency of making provision for paying for horses lost in the Seminole campaign; and on the establishment of an additional Land Office in Illinois.

Mr. STROUD, not desiring to embarrass the question which would probably arise on the Missouri bill respecting the prohibition of the further extension of Slavery in the new States, waved the motion which he yesterday had announced his intention to make.

Mr. FINCKNEY, of S. C. gave notice that on this day week he should introduce a bill "to establish a circulating Medium for the United States, and to sustain the credit and utility thereof." He said he postponed his motion for a week, to give the House an opportunity to receive a report from the Secretary of the Treasury on the subject, agreeably to the order of the last Congress.

MARRIED.—In Boston, Mr. Elijah Lincoln, to Miss Mary M. Copeland; Mr. Reuben H. Cheever, to Miss Abigail Turner.

In Little Compton, Dea. Thomas Burgess, to Miss Ruth Gray.—In Hartford, Con. Mr. George Francis, to Miss Martha Wadsworth.

DEATHS.—In Boston, Edward W. Wheelock; Martha E. Bacon, 10; Henry Augustus, 18 mos.; Mr. Amos Holmes, 23; Mr. Robert Crocker, printer, aged 28.—At Bedford, Franklin Crosby, 11.—At West-Cambridge, Mr. Joseph Adams, 36.—At Watertown, widow Ruth Bond, 91.—At Bridgewater, Samuel Shaw, Esq. 70.—At Walpole, Mrs. Susannah Johnson, 76.—At Portland, Mr. Stephen Sparrow, 26; a son of Mr. Enoch Riggs, 12; Mr. Joseph Bailey, 55.—At Winthrop, Mrs. Nancy Curtis.—At Limerick, Mr. Oliver Libbey, 22.—At Providence, Mrs. Eliza W. Ormabee; Mrs. Martha Healy, 78.—At Hartford, Mrs. Rebecca Barrett, 60.—At Middletown, Wm. Ward, 75.—At Trumbull, Mr. Elnathan Beers, 79.—At Portsmouth, Mrs. Sally Fernald, 85.

DEVOTIONAL WORKS.

JAMES LORING, at his Theological and Miscellaneous Bookstore, No. 2, Cornhill, has for sale—Devotions for the Closet, by Menzies, price 75 cts; Jenks' Devotions, 100 cts; Hannah More's Reflections on Prayer; Palmer's Family Prayers, recommended by an Association of Ministers, 75 cts; Beal's Addresses to the Deity, 125 cts; Toplady's Course of Family Prayer, 25 cts; Orton's Religious Exercises, 100 cts; Zollikoffer's Exercises of Piety, 75 cts; Andrews' Devotions; Watts' Guide to Prayer, 75 cts; Henry on Prayer, 50 cts; Lady Guillon on Prayer, 50 cts; Bogatzky's Golden Treasury, 75 cts; Imitation of Christ, 100 cts; Companion for the Altar, 75 cts; Soliloquy of the Soul, 63 cts; Forde's Addresses to the Deity, 50 cts; Quarles' Judgment and Mercy, containing Meditations, Prayers and Prayers, 100 cts; Rowe's Devout Exercises of the Heart; Meikle's Traveller, or Meditations on various subjects; Solitude Sweetened, or Miscellaneous Meditations; Willson's Sacramental Meditations, 100 cts; Henry's Communicant's Companion, 100 cts; Hawie's Spiritual Companion, 63 cts; Cases of Conscience, 125 cts; Grove on the Lord's Supper, 75 cts; Talbot's Reflections for every day in the week, 13 cts; Willson's Sacramental Selections, 100 cts; Knox and Johnson on Lord's Supper, 100 cts.

SERMON.

A Sermon, entitled, *The Duty and Dependence of Sinners*, from John vi. 44, by Rev. SEYMOUR CHAPIN, of Hanover, Mass. is just published and for sale at S. T. ARMSTRONG'S; price 12 1-2 cts. The Sermon is designed to meet the common charge of inconsistency brought against Ministers for preaching that sinners "can repent and cannot." The view taken of the subject is simple and scriptural; and on this account the Sermon is recommended by respectable Clergymen who have seen the manuscript. Dec. 18.

Palatine Cloths, 700 yds. prime, just received by

JAMES BREWER.

A complete assortment Ladies' Palatine Cloths, 35 Pieces Elegant Colours, from 7s. 6d. to \$5 per yard, which are going with great rapidity.—Likewise, 1 bale superior 4-4 & 6-9 White Flannels, which will be sold at the low price of 36 cents per yard only.—Also, 20 Pieces elegant blue and dark mixed Broad Cloths, from 15s. to \$7 per yard—20 do. low priced Satinets, at 4s. 6d. & 5s. per yard—2500 yards fine American Bleached Shirting and Gingham, 1s. per yard, & 1500 do. Steam Loom Cottons at 20 and 25 cent a yard. Together with an extensive assortment of Calicoes, Bombazetts, and other Goods adapted for the season, which are going off rapidly. Don't forget the number 35, sign of the Eagle. Dec. 18

NOTICE is hereby given that the subscriber has been duly appointed Executor of the last will of ABIGAIL COLE, late of Medfield, in the county of Norfolk, widow, deceased, and has taken upon himself that trust, by giving bonds as the law directs, and all persons having demands upon the Estate of said deceased, are required to exhibit the same, and all persons indebted to the said Estate, are called upon to make payment to TIMOTHY STURSON, Administrator. Weymouth, Nov. 10, 1819. 51*

NOTICE is hereby given that the subscriber has been duly appointed Administrator of the Estate of SARAH NASH, late of Weymouth, in the County of Norfolk, widow, deceased, and has taken upon himself that trust, by giving bonds as the law directs. And all persons having demands upon the Estate of said deceased, are required to exhibit the same; and all persons indebted to the said Estate are called upon to make payment to TIMOTHY STURSON, Administrator. Weymouth, Nov. 10, 1819. 51*

